

THE RECORDER.

BOSTON: THURSDAY, JUNE 25, 1846.

PEACE WITH ENGLAND.

It is now understood that the Oregon treaty is ratified, and peace is still to be maintained with England, even for which the prayers of christians on both sides of the atlantic have ascended to the God of peace. Noisy and ambitious politicians have done what they could "to kindle the flame of war;" but He that causes the wrath of man to praise him and restrains the remainder, has held in check this fiery spirit, so that our difficulties have been quietly settled by negotiation. Supposing that those chosen spirits could have cried "havoc, and let slip the dogs of war," what would have been the consequence? Our commerce would have been swept from the ocean, our cities on the seaboard laid in ashes, our manufacturers ruined, the lives of ten thousands of our citizens destroyed on the land and ocean, and the nation oppressed with a debt that it would take a whole generation to pay; and it is addition to this, the efforts of the church to convert the world, paralyzed. After a five or seven years' war, the question of the boundary of Oregon would still have to be settled by negotiation. Let christians on both sides of the atlantic give thanks to God that two nations of a common origin, both speaking the same language, both engaged in the same enterprises of converting the world, both ranking high among the nations for their knowledge of the arts, and sciences, and of civilized life, have been kept back from blood. When will men be wise, and learn that their controversies can be settled without shedding each others' blood? We have been cheered to see the spirit that has been manifested by various towns, cities, and bodies of men in both countries, in sending addresses to one another, entreating and beseeching each to exert their influence to prevent war. This is a new measure; and if it be the first of its kind, we hope it may not be the last. "War is a game at which, if men were wise, kings would not often play."

Let the people arise in their strength and put down the spirit of war, and the rulers of the nations will no longer pour out the blood of their subjects upon the high places of the field. The gospel has not as yet had full effect in reforming the customs of war, and it is one of the great barriers up in the way of the progress of the gospel. Let the patient, forbearing, forgiving spirit of the gospel be exhibited by those who have lost their truth and other nations of the earth would learn the temper and spirit of Christ. We will not dwell on this thought, as a writer on our first page has illustrated it at some length.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut met at Somers, on Tuesday of last week, 16th inst., at 10 o'clock A. M. Rev. Dr. Mc'Ewen was chosen moderator, and Rev. Mr. Cleveland of New Haven presided.

OVERTURE FROM MASSACHUSETTS.

To the General Association of Connecticut.

REV. AND DEAR BRETHREN—I am directed to transmit to you the following expression of opinion on the subject of slavery.

Yours with much esteem,
THOMAS SHELDON,
Secy. of Gen. Association of Massachusetts.

North Brookfield, March 17, 1846.

The General Association of Massachusetts, having often and earnestly expressed their abhorrence of slavery, grieving that the system exists, and is maintained by some christians and others, as being, as they say, "the work of God," do solemnly affirm their faith, that the word of God is utterly opposed to slavery as it exists in these United States, and that as far as the Bible obtains the ascendancy in the heart and in the spirit of fraternal fidelity, we would earnestly beseech all christians connected with the systematic practice of slavery, to make known to the world, carefully to review their opinions and their practices, and to do their utmost to free the church of the gospel from this evil.

Resolved, That this expression of opinion be transmitted to the General Association, and that the secretary be instructed to transmit a copy of it to the several ecclesiastical bodies with which we are in correspondence.

REPORT ON HYMN BOOKS.

The committee to whom was referred the report on hymn books, is directed to print in the Minutes.

Resolved, That the report of the trustees of the Chapel Hymn Book, for the year ending June 30, 1845, be accepted and printed in the Minutes, together with the report of their treasurer.

Resolved, That the publishers of the Chapel Hymn Book be directed not to issue another edition of that volume, unless they shall be able to make up the cost of the copy-right of the Village Hymn Book; or until a committee which shall be appointed by this body for that purpose, shall first reconcile the interest involved in the two copy-rightes.

Resolved, That Drs. Day, Tyler, Hawes, Fitch and Bacon, and Messrs. Griggs, McEwen, Cleaveland and Parmenter, be a committee to examine, and if possible, secure the adjustment of the different interests in question.

WHERAS considerable diversity exists, and is increasing in the churches in the order of conducting the public religious exercises of the sanctuary on the Sabbath, and in the posture of the congregations during these exercises, and

To the General Assembly of Massachusetts, Fodic Harrison, S. W. S. Dutton, Principals; Gordon Hayes, Daniel March, Substitutes.

To the General Association of New Hampshire, W. A. Hyde, C. Thompson, Principals; E. B. Crane, Substitute.

To the General Convention of Vermont, Edwin Hall, Francis L. Robbins, Principals; E. D. Kinney, Substitute.

To the Evangelical Consociation of Rhode Island, Noah Porter, D. D., Thomas Punderson, Principals; Walter Clark, J. S. Whittlesey, Substitutes.

To the General Conference of Maine, J. Allen, Wm. W. Woodward, Principals; Mark Tucker, D. D. E. Dickinson, Substitutes.

To the General Association of New York, Alfred E. Ives, Edward Wright, Principals; Lametta Ferris, Substitute.

To the General Association of Michigan, James Ely, Principal; Charles Nichols, Substitute.

To the General Convention of Wisconsin, James Ely, Principal, Andrew L. Stone, Substitute.

Among the business of the State was the appointment of a committee, of men residing in different parts of the State, to certify the standing of breeding ministers. The object of this is, not so much to protect the churches against impostors, as to furnish certificates of standing to ministers who wish to go abroad.

HOME MISSIONS.

The subject of separating the Home Missionary Society of Connecticut from the American Home Missionary Society, came up for discussion. It appeared that some had desired such a separation, with a view to making the Connecticut Society more strictly congregational than it could be as an auxiliary to the American Society. A friendly discussion arose, during which Rev. Dr. Badger secretary of the parent society, was questioned as to the propriety of its funds. He stated that they were appropriated indiscriminately to all such as were believed to be the churches of Christ. There were he stated, under the patronage of the American Home Missionary Society, 1453 churches. Of these 520 were Congregational churches; 224 were Lutheran and Welsh churches; and the denominational name of the remainder was not known.

Dr. Bacon observed that a good deal had been said in certain quarters about making Congregationalism more exclusive, and sectarian; but Congregationalism is too much a thing of principle to afford this; and if it ever became a sect, it would be the enemy of all sects. It was agreed for this purpose as Episcopalianism, and Presbyterianism, and Methodism. Our churches like conformity, among themselves, but they will not impose it on others. Dr. E. went into the history of the Connecticut Mission

Society, showing that so far as he knew it was the first missionary society of any kind in the country, and that since its connection with the American Society it had done much more for the churches of Connecticut, besides all it had given to the parent society, than it did before, or than it could do if that connection were broken off. The reason was that an object so limited would not command the attention and sympathy of the church. It was finally voted to leave the Society as it now is, auxiliary to the American Home Missionary Society.

SLAVERY.

Two overtures were presented on the subject of slavery, one from New Haven East Association, and one from the General Association of Massachusetts. The following is the overture from New Haven East.

Whereas there exists and have long existed between this General Association and the General Association of the United States, friendly correspondence and mutual interchange of delegates.

And whereas, churches and ecclesiastical bodies that are separate and independent, may, without claiming the slightest authority over the other, take notice of the state of theology, discipline, and morals, within each others' bounds, and give, if occasion require, it, fraternal admonition and remonstrance.—Conc. Plat. 15, 16.

And whereas common fame charges upon Presbyterians in the slaveholding portion of the United States, a scandalous neglect of their duty, and a want of sympathy, pain, and full communion, buy and sell slaves for gain, deprive them of inalienable human rights, drive them to labor by the whip, or other severe punishment, deprive them of their opportunities to read the word of God, oppress them more heavily than even Austrian or papal despotism, deprive them of all power to preserve the conjugal and parental relation, allow masters and females to be separated, and to be sold, and children, and that no discipline is used to restrain the efforts of the church to convert the world, paralyzed. After a five or seven years' war, the question of the boundary of Oregon would still have to be settled by negotiation. Let christians on both sides of the Atlantic give thanks to God that two nations of a common origin, both speaking the same language, both engaged in the same enterprises of converting the world, both ranking high among the nations for their knowledge of the arts, and sciences, and of civilized life, have been kept back from blood. When will men be wise, and learn that their controversies can be settled without shedding each others' blood? We have been cheered to see the spirit that has been manifested by various towns, cities, and bodies of men in both countries, in sending addresses to one another, entreating and beseeching each to exert their influence to prevent war. This is a new measure; and if it be the first of its kind, we hope it may not be the last. "War is a game at which, if men were wise, kings would not often play."

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AGENTS OF BENEFICENT SOCIETIES.

On Thursday morning, Association gave attention to the several agents who were present. Rev. John H. Burnside spoke in behalf of the American Anti-Slavery Society; Mr. Pinney in behalf of the Colonization Society; Rev. Mr. Baldwin plead the cause of collegiate and theological education at the West; Rev. Mr. Bissell appealed to the American S. S. Union; and Rev. Mr. Albro for the Mass. S. S. Society. In regard to two of the above objects, the following resolutions were adopted.

Resolved, That we highly approve the plans and operations of the Mass. S. S. Society, and concur in their resolution to contribute to the Sabbath school fund throughout the country.

Resolved, That our Association rejoice in these testaments from the branches of the great Presbyterian church. We hope that these men, who have labored so nobly and self-sacrificingly to deliver themselves from the sin and curse of slaveholding, and to raise the down-trodden to the enjoyment of civil and religious freedom; that we heartily wish them God speed in their great enterprise, and that the spirit of benevolence and of mission may render an important service, to the cause of philanthropy and religion by occasionally preaching on the subject of slavery, and showing their people what is, both in the nature and tendency, of their conduct to God, and to man, and to the world.

Resolved, That our delegates to each General Assembly be directed to send a copy of the views of the General Association to every member of the General Assembly.

Resolved, That the spirit of benevolence and of mission may render an important service, to the cause of philanthropy and religion by occasionally preaching on the subject of slavery, and showing their people what is, both in the nature and tendency, of their conduct to God, and to man, and to the world.

Resolved, That we deeply sympathize with all individuals, churches and larger ecclesiastical bodies, especially in the slaveholding portion of our land, that are willing and self-sacrificing to deliver themselves from the sin and curse of slaveholding, and to raise the down-trodden to the enjoyment of civil and religious freedom; that we heartily wish them God speed in their great enterprise, and that the spirit of benevolence and of mission may render an important service, to the cause of philanthropy and religion by occasionally preaching on the subject of slavery, and showing their people what is, both in the nature and tendency, of their conduct to God, and to man, and to the world.

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